

us, at the cost of his own life, the right to enter into direct and personal covenant with God.
—Selected.

QUESTIONS FOR DISCUSSION.

- 1 What are some of the promises that God has made to us?
- 2 What great, comforting and inspiring promise did Jesus make to his followers in all ages? (Matt. 28:20.)
- 3 What promises do we make in becoming Christians?
- 4 Is there any difference between a written and an unwritten pledge and is one less binding than the other?
- 5 What helps have we for keeping our pledges?
- 6 What are the effects upon one's self and upon others, (1) of faithfully keeping all one's pledges, and (2) of becoming indifferent and careless to one's vows.
- 7 Is it too much and is it not warranted by the teachings and spirit of Jesus to ask every member of the society, to pray and read the Bible every day and to engage in some definite line of Christian activity?
- 8 Is there any advantage in having one's vows printed and kept always before them?
- 9 What do you think the C. E. Pledge has done for young Christians?

WM. D. FURRY.

No Time to be a Christian

Phillips Brooks.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said it had no time to live, when it is life. . . . Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.

Look thru the literature of the English language, and you find it rich with the blood of life that comes from the word of God. It is pre eminent in the literature of the world. Its topics—scientific, historical, biographical, prophetic, social, political, commercial—are to be found in the references of the Son of God. His saying were so versatile that they treated of every subject that the world is interested in at the present day. They never lose their efficiency. Although it was possibly somewhat surprising for our Lord to say that his words would never pass away, yet we can think but a minute to believe that his prophecy was true. The old Roman capital has crumbled, the wonderful works of that day, which exerted such an influence upon that age, have disappeared. No works of literature written at that time has been so well preserved as the copies of the New Testament.—J. B. Thomas, D. D.

Christian Life

God Knows

J. J. MARLEY

O restless heart, why murmur?
The sun is shining still,
Tho clouds seem very near to you;
God knows, it is his will.

He knows the weary heartache,
The longing and unrest.
"Come unto Me," he whispers,
"And lean upon My breast."

What most you wish and long for
Might only bring you pain.
You cannot see the future,
God's purpose to explain.

So trust, faint heart, thy Master;
He doeth all things well,
He loveth more than heart can guess,
And more than tongue can tell.

—New York Observer.

LOVING THE UNSEEN

H. E. DOSKER

The sweetest thing in all this life is love. It is the most mysterious and also the strongest power among men; the best thing and the one most worth having. It is the reflection of a lost paradise, in a world withering under the glare of fierce passions, thrust upon it by sin. It is the afterglow, on the heavens, of the sunset; but also the morning red in the east, which is the waking smile of the coming day; it points at paradise lost and at paradise regained. Love is the bravest of all things human. It is an immeasurable force, welding human souls together; it ennobles, it beautifies, it beatifies life. The love of a man for his bride and of a mother for her child are the highest Scriptural symbols of the mystic tie which unites the believing soul to his God.

And yet all merely human love is limited and sinful and disappointing. The angel and the animal, alas, often touch shoulders in it. Much is called love, which dishonors the name. Sin after all has only left us a wretched caricature, which retains the salient features, but sadly deformed and distorted. All human love is of the earth earthly. There is a higher and better type of love. It is that love of which Paul sings in the thirteenth chapter of I Corinthians, the love which is Heaven born and has a divine object; the love for the unseen Christ, of which Peter speaks (I Peter 1:8,9) "Whom having not seen ye love, in whom, tho now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

We can love the unseen; the unknown never. Knowledge is an indispensable condition of love. A fatherland from which thousands of miles of land and sea separate us, may be the object of our love, and likewise distant and unseen friends. The loved ones who slipped away from us across the dark river, are still abidingly present, in our loving remembrance; unseen they remain to us an ever present reality. That which is no

longer materially present may yet be clearly discerned and fervently loved. And such a look and such a love are relatively much purer than those of material vision and material possession.

We move on a higher plane in this love of the unseen. Thus we love our Saviour whom we see not. And this love of the believer for his Master is the most actual thing in all his experience. The things he sees, are to him not a whit more real than this unseen but adored Master, and history has abundantly proved the transcending power of that love. Sinful as he may be, conscious of continual unworthiness, with a tear and a sob often, the believer confesses to his own trembling heart and to all the world besides, the absorbing passion of his soul for the unseen Lord.

This love is grounded in what Christ is to us; in His life and doctrine, in His death and resurrection, in his royal prerogatives in the hearts of His followers, in His intercession for us, in His undying love, in the conscious indwelling of His Spirit, in His support, in the hour of trial, in His loving chastisements, in the assurance of our faith in Him; in the triumph over death which He secures us; in the glory which He prepares for us, and in the final assurance that the beatific vision of "Him as He is" will make us completely like Him. This love makes the Christian life a life of joy. Love always gladdens the soul which it touches. Mere human love produces this effect; what then will this higher love not do? And the very fact that we love the unseen Christ and that unseen He loves us, brings Him equally near every believer, wherever he may be in this world. "Not seeing but believing we rejoice in Him, with a joy unspeakable and full of glory."

All human joy is overshadowed by a cloud. What will tomorrow bring? Alas, every experience has taught us that no light exists without shadows, no smile without tears, no gain without loss. Not so here. The joy wrought in the soul by the love of the unseen Christ, is unspeakable. No human words can express it; its fullness can never be exhausted. It is a joy which beautifies every life upon which its dew has fallen. Glorious in itself, it glorifies the present and points to the unspeakable glory of the future. Such is the love of the unseen Christ. And remembering these words of Peter, we appreciate the force of the saying of von Zinzendorf: "I have but one passion and that passion is Christ."—New York Observer.

THE EMOTIONAL REVIVAL

Dr. D. S. Gregory contributes a very interesting and helpful article to the *Homiletic Review* on "How to Escape an Emotional Revival and Secure a Permanent Uplift." We quote as follows:

By an emotional revival is here meant one that has its root in sentiment rather than in reason, one lacking in adequate rational and spiritual basis and motive. Its aim is to